

THE *Malpole*
SIGNES:

OR,
AN ESSAY CONCERNING the assurance of
Gods loue, and mans saluation;
gathered out of the holy
Scriptures.

By, NICHOLAS BYFIELD
one of the Preachers for
the Citie of Chester.

Newly corrected and amended.

2. COR. 13. 5.

*Examine your selues whether ye be in the
faith: prone your owne selues. Know ye
not your owne selues, how that Iesus
Christ is in you, except ye be reprobates?*

L O N D O N

Printed by I.D. for William Sheffard,
Iohn Bellamie, and Benjamin Fisher.

1 6 2 4.

THE
SIGNES

OF
AN ESSAY CON-
CERNING THE HISTORY OF
THE
GREATNESS OF THE
DOCTRINE.

By NICHOLAS BYFIELD
of the Presbytery for
the City of Chester.
First corrected and amended.

2. COR. 13. 5.
Examine yourselves whether ye be in the
faith. For if ye should see that ye have
not the love of God within you, ye shall
not have the love of brethren within you.

1072
Printed by A. Bell, Stationer Street,
London, and E. Smith, York.



TO THE
TRVLV RELIGI-
ous, and his most affe-
ctionate friend, *Mistris*
Iane Ratcliffe wife to *Iohn*
Ratcliffe Esquire: Alder-
man, and Iustice of Peace,
late Maior of the Ci-
tie of Chester.

P Eace bee vnto
you and loue,
with faith from
God the Father
and the Lord Iesus Christ.
the importunitie of diuers of
A 3 my

THE EPISTLE

my hearers, and the expectation of many of all sorts, together with my desire to yeeld some account of my long vndelightfull leisure, haue enclined mee to prepare some of my publicke and priuate labours, for the common view: hoping that the abounding respect of my friends will couer the wants, and weakenesses, which other men will sooner espie. Howsoeuer, I haue long meditated a worke of greater labour, then this ensuing treatise, yet in the meane time I haue beene willing to tast the approbation of good men,

DEDICATORIE.

men, and make my best advantage of the censurs of the many-minded multitude, by aduenturing to send forth these first fruits as a handfull gathered out of the rest.

Worthie Gentlewoman, there are many reasons induce me to publish these Signes vnder your name. Your singular loue and liking of my Ministerie, together with your reuerent and willing enter-tainment of faithfull Ministers, (receiuing them as the messengers of the Churches, and the glorie of Christ, as partners

THE EPISTLE

and fellow-helpers, walking in the same Spirit) challengeth from vs some publicke testimonie of our acknowledgement of Gods grace, and of the ioy wherewith we reioyced for your sake; besides, by reason of your constant endenour to make use of all opportunities for your resolution, and direction in the severall conflicts and cases of your conscience: I haue had occasion fully to know your order and manner of life your desires, purposes, teares, and uprightnesse, your faith, your loue, your obedience: and therefore
being

DEDICATORIE.

being assured that you are marked euen with euery one of these signes, why should I not say vnto you, as sometimes Iob said of himselfe: Behold your signes, that the Almighty will witnesse for you.

Iob. 31. 35.

And I am well assured, that this Treatise will find good accesse vnto the hands and hearts, of diuers in these parts, euen for the loue they beare to you, and for the good they now heare you haue by experience reaped frō these. Neither had I bin easily drawne to publish these, but that hauing occasion in conference with

THE EPISTLE

many to make use of them, I could hardly satisfie them with copies, I spare to alledge other reasons.

Now what remains, but that I should beseech you, and all those who find by these signes the assurance of Gods eternall loue, euen to honour the Lord with the continuall sacrifices of praise, the fruit of your lips, with confession to his name? Oh loue the Lord with your whole heart, and make his praise glorious; and abound more and more in the fruites of sincere life, and in all holy and humble con-

ner-

Heb. 13.

DEDICATORIE.

uerſation. Liue by faith,
And in nothing be care-
full, but in all things let
your requests be made
knowne to God, with
thankſgiuing. *And as* you
haue receiued mercie,
faint not, *neither be diſ-*
couraged vnder the ſence
of your infirmities and
wants; for they that wait
vpon the Lord, ſhall re-
new their ſtrength: the
Lord will powre his Spi-
rit vpon your ſeed, and
his bleſſing vpon your
buds. The Sun of righ-
teouſneſſe will ariſe, and
there is healing vnder his
wings. You haue an high
Priest.

Phil. 4. 6.

2 Cor. 4. 1.

Eſa. 40. 31.

Eſa. 44. 4.

Mal. 4. 2.

THE EPISTLE

Heb. 4. 15.
16.

2 Cor. 12.

1 Sam. 29.

Psal. 66. 8. 9

Priest, that is touched with infirmities; *& therefore you may goe boldly to the throne of grace, to seeke grace & mercie to helpe in time of neede.* The power of God is made knowne in weaknesse; and his grace will be sufficient. The Lord keepeth the feete of his Saints, *and will supply all your wants with his riches in glory.* Blessed bee the Lord that holdeth our soules in life, and suffereth not our feete to bee moued.

*Gracious Gentlewoman
be confident in this, that
God*

DEDICATORIE.

God which hath begun
his good worke, will per-
forme it, till the day of
Christ. *For his foundatiō*
remaineth sure. *And hee*
euer liueth that maketh
intercession for you. And
the immortall seede abi-
deth. And Christ will be
Omega as well as Alpha,
the end as well as the be-
ginning. Neither feare
the reproch of men: for
there is a hiding place
with the Lord from the
strife of tongues, and he
will put to silence those
lying lippes that speake
such grievous words, so
proudly, so contemptu-
ously.

Phil. 1. 6.

2 Tim. 2. 19.

Heb. 7. 25.

1 Ioh. 3. 9.

Reue. 21. 6.

Psal. 31. 10.

Psal. 31. 13.

THE EPISTLE

1 Pet. 4 5.

ously. Waite on the Lord, and keepe his way; *they shall assuredly make an account to the Iudge of quicke and dead, that speake euill of the innocent.*

And the same God and Father of mercie, that hath directed your heart vnto his loue, and refreshed your spirit with the vn-speakable ioyes of his presence, finish his owne work in you: and as you haue professed a good profession before many that will witnesse, how vn-blameably you haue behaved your self among them that beleeue; so stand fast
in.

DEDICATORIE.

in the Lord, be still an example of faith and puritie, of loue and seruencie, of meekenesse and humilitie, of tendernesse and harmlesnesse, of shamefastnesse and sobrietic, of mercie and good works, as becommeth a woman, professing godlinesse, that they may be ashamed which shall falsly accuse your good conuersation in Christ. Keepe the doctrine you haue receiued, seeing you haue learned Christ, as the truth is in him. Strive to increase in loue and obedience to your husband, and care of your chil.

THE EPISTLE

children and family, and shew all faithfulnessse and diligence in your particular calling. Prouoke your kindred and acquaintance vnto repentance, faith, prayer, loue, fellowship in the Gospell, and good workes, that thanksgiuing maybe giuen by many to God for you. Let the word of Christ be still your guide: Watch vnto prayer: receiue them that feare God, and make much of such. Let patience haue her perfect worke, and commit your wayes to God, and trust in him. The Lord make you

DEDICATORIE.

*you to abound in loue, yet
more and more, in know-
ledge, and in all iudge-
ment, that you may still
approue things that are
excellent, and bee blam-
lesse in the midst of a
crooked and peruerse
people. The Lord per-
fect in you whatsoeuer is
wanting; and fulfill the
good pleasure of his good-
nesse, and the worke of
your faith with power.
The Lord increase in you
that holy couetousnesse,
to be with the Lord; loo-
king for the blessed
hope, and glorious ap-
pearing of the great
God*

THE EPISTLE, &c.

God and our Saviour
Jesus Christ.

Farewell. May. 1614.

Yours according to the
common faith :

N. Byfield.



A SHORT
TREATISE, CON-
cerning Assurance.



Concerning
the assurance
of Gods fa-
vor, three
things may bee conside-
red of. First, the Proofes.
Secondly, the Lets.
Thirdly, the Signes.

That a Christian in this
life may bee infallibly as-
sured of Gods fauour to
him selfe in particular, &
that he ought to seek this
assu-

2 Cor. 13. 5

assurance, as a matter of singular necessitie, these places of scripture proue. The Apostle *Paul* chargeth the *Corinthians* to *Examine themselves, whether they be in the faith;* and requireth this proving of themselves with such earnestnesse, that he saith, *Know ye not your owne selves, how that Iesus Christ is in you, except ye be reprobates?* As if he would auouch it, that a man can neuer haue sound comfort of his election, till he get this assured knowledge of Gods fauor in Christ. And the
Apostle

Apostle *Peter* exhorteth
 Christians to use all dili-
 gence to make their calling
 and election sure, whatsoe-
 ver carnal persons speake
 against it. *Iob* vehement-
 ly desires there were a
 perpetuall record of his
 words, when he speakes
 of his assurance, that no
 man might thinke hee
 spake passionatly or vain
 gloriously; he knew that
 his Redeemer lived; and
 that at the last day his very
 flesh should bee raised, and
 hee should see God with ioy.
 By the Spirit of God a
 Christian knowes the
 things of God: yea to this
 end

2 Pet. I. 10.

Iob. 19. 23.

25. 26. 27.

1 Cor. 2.
10, 11, 12.

and haue we receiued this Spirit which is of God, that we might know the things which are freely given vs of God: yea it searcheth the deepe things of God.

2 Cor. 5. 1.

And in the second of the Corinthians, Gods children are said to know their glorification: as certainly as by sense and experience they know that their bodies, which are their earthly tabernacles,

2 Cor. 5. 6.
8.

shall be dissolued; so certainly are they assured of the building of God, not made with hands, eternall in the heauens: yea they are alwaies confident here-

in.

in: and therefore Gods servants are taught to pray for the spirit of wisdom and revelation, that the eyes of their understanding may be enlightened, that they might know the hope of their calling, and the riches of their inheritance, and the exceeding greatnesse of Gods power towards them, vpon this assurance. Paul knowes whom he hath beleueed; and no afflictions should hinder him, but hee will settle vpon this perswasion, that God will keepe his soule, which he hath committed to him against the day

Eph. i. 18.
19.

2 Tim. i. 12

1 Ioh. 3. 14.

1 Ioh. 5. 13.

1 Ioh. 4. 19.

Eph. 3. 11.

2 Tim. 1. 5.

Heb. 10. 22.

Col. 2. 2.

Heb. 6. 11.

day of Christ. The Apostle
 Iohn saith, Wee know that
 we haue passed from death
 to life. And againe, Ye
 may know that ye haue e-
 ternall life. And againe
 We know that wee are of
 God. And the Apostle to
 the Ephesians saith, that
 in Christ wee haue bold-
 nes and accesse with confi-
 dence, by faith in him. Yea
 the very words of assu-
 rance are found in Scrip-
 ture, where it is showed,
 that we may haue much
 assurance, yea full assu-
 rance; yea the riches of full
 assurance. And men are
 earnestly exhorted to use
 all

all diligence to get this full assurance to the end: and when it is once had, neither death, nor life, nor Angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature should be able to separate them from this love of God in Iesus Christ.

Rom. 8. 38.
39.

LET S.

THe attainment of the sence, power, and comfort of this assurance, is exceedingly hindered in all sorts of people. For, first, many can neuer attaine it, be-
B cause

cause they are so forestalled with euill opinions about it; they thinke it is impossible to be had, or it is needlesse, or it is presumption to seeke it, or it would proue a nurse to securitie if it were had. Secondly, in the most common hope serues the turne, and supplies presumption in the roome of this sacred gift. Thirdly, many heare and professe, and go farre in the opinion of others, and yet get not assurance, because they take not a sound course for the mortification of the bodie

die of sinnes that are passed; whereas it is certain, assurance can neuer be had, till there bee some sound course taken, in the acknowledgement, bewailing and reformation of them. Besides, a barren life is an vncomfortable & vnsetled life; and contrariwise, to abound in Gods worke, hath steadfastnesse, and a secret rest of heart, as an vnspokeable companion of it. Fifthly, Melancholy also (that is, terrors, & griefes, of which a man can yeeld no true reason) is in diuers a mightie let to the

1. Cor. 15.
58.

setled assurance they might haue. They are so eatē vp with those strong cōceits, that all the comfort that is propounded most an end, prooues as water spilt vpon the ground: especially when this humor is nourished by some extraordinarie distemper of the bodie; Physicke, not arguments of Scripture must heere be vsed, or rather both of them. Sixtly, the loue of earthly things is another great impediment: many professors haue their thoughts and cares so eaten vp with worldlinesse, that

that they cannot seriously hold out to follow the directiōs requisite to the attainment of assurance, This grace requires a mind some way fitted for contemplation. It is a knowledge, will neuer be had with looking downward. Scuenthly, many are so passionate and forward, they can get no rest in their heart; whereas full assurance would be lodged in an humble and quiet breast. Eightly, others want assurance, because they neglect the meanes of assurance, which are, the word, prai-

1 Thes. 1. 5.
Eph. 1. 17.

Phil. 1. 5. 6. er, or fellowship in the Gospel. Ninthly, in some there lodgeth some secret sinne vnpented of, and this either keeps out faith, or keepes it downe in the cradle, that it can get no strength. Lastly, assurance is the gift of God and he bestoweth it on whom he will.

*THE SIGNES
generally propounded.*

THere are sixteene infallible signes of a childe of God, as may appeare by the testimonie of most apparent Scripture.

First,

First, *Powerty of spirit*; for the poore of spirit are blessed, and theirs is the kingdome of heauen.

Math. 5.3.

2. *Godly sorrow*, for it causeth repentance, not to bee repented of, euen such a repentance as is vnto saluation.

1 Cor. 7.10

3. *The loue of the word*; for this is a sure comfort in affliction, & may quicken a mans heart; this is a sauour of life vnto life, in them that are saued.

Psal. 119.
50.

2 Cor. 2.15.

Psal. 1.2

1 Thes. 1.
5.6.

4. *The loue of Gods childre*; for hereby we know we are passed from death to life, because we loue the brethren.

1 Ioh. 3.14.

1 Cor. 13.

1.2.3.

5. *Faith* ; for God so loved the world, that he gaue his onely begotten Sonne, that whosoever belecueth in him, should not perish, but haue euerlasting life.

6. *Vprightnesse of heart*; for God will giue grace and glorie, and no good thing will he withhold from them that are vpright in heart.

7. *The Spirit of Adoption*; for it beareth witnes to our spirit that wee are the sons of God: and if any man haue not the spirit of Christ, he is not his.

8. *Holy desires*: for eue-
ry

ry one that thirsteth, shall haue of the water of life freely : and if they will heare, their soules shall liue, and enioy the sure mercies of *David*; they are blessed, and they shall be satisfied.

Reu. 22. 6.

Esa. 55. 1. 2.
3. 4.

Mat. 5. 6.

6. *The Spirit of prayer or supplication*; for whosoever calleth on the name of the Lord, shall be saued.

Ioel 2. 32.
Zach. 12.
10.

10. *The obedience of Christ*; for hee is the author of eternall saluation to them that obey him.

Heb. 5. 9.

11. *Saving knowledge*; for this is eternall life, to know God, & whom he hath sent, Iesus Christ. It

Ioh. 17. 3.

is not onely a signe of eternall life or saluation, but the beginning and part of it.

12. The Sacraments in the right vse of them, are infallible signes of our saluation, and to that end ordained; for he that beleeueth, and is baptized, shall be saued. Hence it is said, Baptisme saueth vs: they are sure seales of the righteousness of faith.

Mat. 16. 11.

1 Pet. 3. 21.

Rom. 4. 11.

Ioh. 14. 23.

13. *The loue of God*: for if a man loue Christ, the Father will loue him, and come vnto him & dwell with him.

14. *The feare of God*:
for

for it is a fountaine of life
to depart from the snares
of death.

Prov. 14. 27

15. *Loue of our enemies:*
for it is not onely a signe
of a Christian, but of a
perfect Christian.

Mat. 5. 44.
48.

16. *Desire of death:* for
a crowne of life is laid vp
for all them that loue the
appearing of Christ.

2 Tim. 4.

THE SIGNES PAR-
ticularly expounded; and
first of Pouertie of spirit.

Spirituell pouertie
may be tried either
by properties, or by
effects.

Gods poore haue
foure

four properties.

First, they are sensible :
 & that first of their owne
 wants and miserie by na-
 ture and dayly sinne. Se-
 condly, they know when
 they see Gods iudge-
 ments, that it was the
 word of the Lord. Third-
 ly, they tremble at Gods
 word, and feare his dis-
 pleasure, while it yet
 hangs in the threatning.
 Fourthly, they are sensi-
 ble of that speciall good-
 nesse of Gods mercie :
 when a man is poore and
 needie, he can say with
David, Mercie is good. Fift-
 ly, they are sensible of
 their

Zach. 11. 11

Esa. 66. 2.

Psa. 109. 20

Psa 109. 21

their own mortality: they haue feeling impressions of their fading conditiō.

Secondly, they are thankful, and that for lesser mercies. A poore man is glad of a penie, whereas a rich man cannot be touched with so small a fauour. Gods poore will praise Gods name for the very crums that fall from his table: and as any are more poore and humble, they are more thankfull.

Thirdly, they are teachable, and willing to be appointed & instructed. It is a great signe a mans heart is not humble, whē he

he must haue so much to do, before he can be perswaded to any truth, or dissuaded from any sin. Pride and ignorance is hard to learne.

Psal. 122. 26.
& 132. 15

Fourthly, they are a hungrie people; especially greedie after the food in Sion; they loue it, they desire it, they esteeme it, they are satisfied with nothing better then with it; it is the reliefe of their hearts for euer.

And there are five effects of spirituall pouer tie.

The first is prayer: for Gods poore liue by begging:

ging: if he be poore, he will crie vnto God.

The second is Abnegatiō: for this poore man renounceth his own merits, he seeth no good will be had by deseruing; for he deserues nothing but Gods curse in all things: hee forsakes also the world, both in the lusts of it, and in the company of the wicked, and all earthly things, as not hauing the chiefe good in them.

The third is diligence in Gods work: yea Gods poore are willing to doe the meanest and hardest work, God wil be pleased to

to let them to : so as they may find fauor in his eies to be accepted with him, they would account no worke too base for them to do, but they would be glad to doe any thing they could, with their best desires & endeouours.

Fourthly, Gods poore
 Psal. 55. 22. commit themselues and
 all their wayes to Gods
 care and mercie: they wil
 zeph. 3. 1. onely *trust in the name of
 the Lord*, and be conten-
 ted to let God dispose of
 them as pleaseth him.

The last is a feare to
 offend God in word or
 deed: by their good will
 they

they would do none iniquitie, nor speake lies; a deceitfull tongue should not be found in their mouth.

Zeph. 3. 13.

Gods poore and Gods Turtle doves are all one: so inseparable are harmlesse innocencie and spirituall pouertie.

Psal. 74. 19.

2. Godly sorrow.

WEe may know whether our sorrows be godly, if we consider, first, the causes: Secondly, the properties. Thirdly, the concomitants. Fourthly, the effects of them.

For the first of them,
we

Psa. 119. 36

Ezech. 9. 4.

wee must consider what raiseth our sorrowes, and what asswageeth them. For godly sorrow is chiefly raised *for sinne*: and so for the sins of the time, because *others keepe not the law*. For Ezechiel doubts not to *mark* them with Gods *marke*, that *mourne for the abomination done in Ierusalem*: but we must vnderstand that this sorrow must bee simply because God is dishonored.

And further, in sorrow for our owne sinnes, wee must mourne for all sorts of sins, for lesser as well as
grea-

greater; for sinnes of our calling, for secret sinnes as well as open; for sins that presently trouble vs, as well as for sinnes past: for the sinnes feared, and the corrupt inclination of our natures: for beloved, gainefull & pleasing sins: Finally, for the euill of our good workes, as well as for euill workes. Now there are two notes of great vse, in trial of sorrow for our sinnes: the one is, that we must sorrow for sinne as it is sin: and the other is, that a man should not easily satisfie himself in the measure,

Esa. 6. 5.

Rom. 7.

Esa. 1. 16.

Zach. 12.
10. 11.

lure, till he can mourne as much for sin, as he was wont, or now would for losses. The Prophet *Zacharias* instanceth, when hee sayth, the Spirit of God should cause them to *mourne* as in the familie one would *mourne* for the losse of their onely son; or as in the common wealth, the subiects wold do for the losse of a most worthy Prince. He mentioneth their sorrow for *Iosiah*. Yet we must know that teares are not of necessitie, and specially in such natures as are voide of teares for any other causes. Se-

Secondly, in as much as sorrow may bee godly euen for iudgements, we must vnderstand that herein our triall will be, if we can mourne rather for spirituall iudgements then for temporall: and among the rest, if we can feele & bewaile *hardnesse of heart*, mourning because we cannot mourne as we ought. And farther if wee can be grieued as well for the offence of God, as for punishment.

Psal. 42. 3.
21. 37.

Neh. 1. 3 4.

Esa. 63. 17.

Thirdly, a Christian is principally stirred vp in true sorrow, by the sence of Gods goodnesse; so as
no

Hos. 3. 5

nothing doth more fire him to a desire to abase himselfe and to humble himselfe euen in the very dust, in the sence of his owne vilenesse, then to feele and finde the gracious goodnesse and readinesse of God to shew mercie. *Hee feareth the Lord and his goodnesse.*

And as godly sorrow is raised by spirituall means and considerations; so is it asswaged onely by spiritual meanes. Those sorrowes that can be healed by sports, merry companie or the like, are much like the medicines vsed
to

to help them. But in godly sorrow, the same God that wounded them, must heale. And a Christian desires helpe from the same word that pierced him. Thus of the causes.

Hof. 6.1.2.

There are foure properties of godly sorrow, which (among the rest) we must labour after; and without which wee can hardly haue true assurance that our sorows are right.

First, it is inquisitiue. It is a hard thing to make sorrow silent. And hee that is truly pricked in his heart, cannot with contentment smother his doubts:

Ier. 50.4.5

A&.2. 37.

doubts: he *will aske the way to Sion*; and cannot rest till hee haue knowne *what to doe to bee saved*. Those that finde so little to aske, and can be silent in the presence of Gods seruants, by whom they might be directed, may suspect their sorrowes.

Iere. 31. 19.

Secondly, it must not rest in the beginnings, or probabilities, or hopes, or others good opinions, or the mending of many things: but a Christian that is truly humbled, wil *repent* still, though hee *haue turned*; that is, he is so fearefull of beeing de-
ceiued

ceiued through the corruption of his own heart and the wiles of Sathan, that he will constantly hold on to confesse and bewaile his sinnes, till he may find assured rest vnto his soule.

Thirdly, it will admit nothing against God; but it makes a man condemne himselfe rather then God. When *David* lay in that mournfull plight, that he could find *no comfort* night nor day, for a long season; and that the question was to be debated, whether God *had forgotten to be mercifull,*

*Psal. 77. 1.
2. 27.*

full, &c. he resolves, the fault was in himselfe, that it was his infirmity & that his soule refused comfort.

Fourthly, it will not rest without cleanness. Godly sorrow is not water, but washing; not euery washing, but such as maketh cleane. Worldly sorrow may haue much water, but cleanseth nothing; but godly sorrow greatly desireth and loveth puritie.

Esa. x. 16.

Thus of the causes and properties. Concerning the concomitants, there are diuers things to accompany godly sorrow, by which

which it is discerned: for,

First it is ioyned with a secret trust in the acceptation of God, so as no miserie can beate them from the consideration and inward affiance of hope of mercy: in the very *disquietnesse of the heart, the desire of the soule is to the Lord, and before his presence.* Though a child of God be neuer so much cast downe, yet hee waites vpon God for the help of his countenance; & in some measure condemnes the vnbeliefe of his owne heart, and supporteth himself with the

Psal. 38. 9.

Psal. 42. 5.
II.

Lam. 3. 21. hope of the neuer failing
compassions of God:
thus it differs frō the sor-
rowes of *Cain & Iudas.*

Secondly, it is ioyned
with a wonderful loue of
God for *hearing of pray-
er.* It is most deeply affe-
cted with euery mercy of
God felt in prayer. *David
loues the Lord, because hee
hath heard his prayer at
that time whē his sorrows
were as the paines of hell.*

Psal. 116. 1.
3.

Psal. 119. 20
33. 82.

Thirdly, it is ioyned with
a longing after the word.

Fourthly, it is ioyned
with a constant desire to
glorifie God by a fruitfull
profession. Every one
that

that truly mourneth in Si-
on, is a tree of righteousness:
the planting of the Lord,
that he may be glorified.

Esa. 61. 2. 3.

Fifthly, it is ioyned with
a spirit of supplications.
Sorrow that is after God,
will teach a Christian to
pray, that could neuer
pray before. The *Spirit*
of compassion is a *Spirit of*
supplication.

Zac. 12. 10.

Lastly, our sorrowes
must be tried by their ef-
fects: for godly sorrow,

First, drives vs to a day-
ly and serious *confession*
of sin in particular, with-
out hiding any sinne.

Psal. 38. 17.

Secondly, it breeds a

C 3

ten-

Psal. 38. 5.

tender sence of the *burthen* of sinne. Neuer doth a Christian feele the heauie load of sinne as it is sin, till God hath softned his heart by his Spirit.

Psal. 42. 6.

Thirdly, it workes a mindfullnesse of God & his presence, and a deepe impression and thought of good things.

Psal. 51. 17
Rom. 12. 1.

Fourthly, it causeth a man to sacrifice and deuote himselfe to God.

Lam. 3. 22.
23.

Fiftly, it breeds sensiblenesse and thankfulness for all sorts of mercie.

2 Cor. 7. 11

Lastly, the Apostle notes seuen effects of godly sorrow, *care, apologie,*
in-

indignation, feare, vehement desire, zeale, and reuenge.

3. Loue to the word.

IN as much as wicked
men, especially such as
are endued with a tem-
porarie faith, may haue
some kinde of affections
to the word, wee must
carefully trie our selues
and examine our selues
seriously:

1. Whether we desire
*it as our appointed foode
constantly?*

*Psal. 119. 20.
Job. 23. 12.*

2. Whether wee lose
them that loue the word.

3. Whether the loue

Psal. 119.
115.

to the word separates vs
from the wicked?

Psal. 119.
136.

4. Whether wee can
mourne, *because others
keepe not the word.*

Psal. 119. 14
73. 111.

5. Whether we *love it
aboue all riches: and could
esteeme it as our heritage.*

Psal. 119. 23.
24. 50. 51.
54. 143.
1. Thes. 2.
13.

6. Whether it be our
chiefe comfort in afflictio.

7. Whether in hearing
we receiue it as the word
of God, and not of men.

1. Thes. 1. 5.

8. Whether wee re-
ceiue it in power and
much assurance.

Ioh. 8. 33.
Psal. 119.
45. 9. 59.
1. Thes. 2.
13.

9. Whether it worke
effectually in vs the re-
dresse of our wayes, and
freedome from the bon-
dage

dage of sinne.

10. Whether we *loue* all the words of God, e-
uen the *Law* that with
threatning shewes vs our
sins, as wel as the Gospel:
desiring to *hide the word*
in our hearts, that wee
might not sinne.

Psal. 1. 2. &
119. 11.

11. Whether it be our
desire and *delight to exer-*
cise our selues in it day and
night.

Psal. 1. 2.

12. Whether wee can
account and feele the *fa-*
mine of the word to be a
most bitter crosse.

Psal. 42. 3.
Amos. 8. 12

13. Whether we could
be cōtented constantly to
labor for it, as men do for

Ioh. 6. 37.

Psal. 19. 10

the foode that perisheth.

14. Whether we find a constant sweete taste in it, especially in the powerfull preaching of it.

Mar. 10. 2. 9

1 Cor. 3. 18

1 Thes. 1.

5. 6.

15. Whether for the Gospels sake, we can be content to deny our reasons, affections, credites, carnall friends, pleasures and profits.

4. The loue of Gods children

OUr loue to the saints may be tried, First, by the cause. Secondly, by the extent. Thirdly, by the manner. Fourthly by the effects.

For the first, to loue
Gods

Gods children because they *are begotten of God*, & for the grace of Gods Spirit, by which they resemble God, (or rather for the Lord himfelfe, defiring to exprefle our affections to them, becaufe we do no good to God himfelfe) is not found in any reprobate; and fo to loue them fimpli *for the truths fake*. Whereas to loue them for beautie, profit, companie fake, or any naturall or carnall reasons or ends, is no figne at all.

Secondly, hee that truly loues the brethren,
loues

Pfal. 16. 2. 3
1 Ioh 3. 14.
& 5. 10.

2 Ioh. 1. 2.
3 Ioh. 1.

Eph. 1. 15.
Col. 1. 4.

Philem. 5.

Iam. 2. 1. 2.

loues all the brethren: he that loues not *all the Saints*, loues no Saint a-right. A true Christian hath not *the glorious faith of Christ in respect of persons*: he loues the poorest if he haue true grace, as well as the richest; yea he loues the absent as wel as the present; yea he loues *for the truths sake* those he neuer saw. Yet this hinders not the differēce of degrees of loue, so as some may be more beloved then others; and that by reason of the greater measure of Gods gifts & graces; or else by the speciall

ciall prouidence of God, whē the Lord linketh the affection of some Christians in some speciall eminencie of respects; and sō it is not alway needful that the persons most loued, be most gracious. It doth not of necessitie follow, that *Iohn* was the most gracious of all the Apostles, though hee were most beloued.

Againe, as our loue must be extended to all Saints, so also must it be *to all times*: we must loue them as well when they are in aduersity, disgrace temptation, sicknesse, or
any

any misery, as when they abound in prosperitie or good estimation, &c.

For the third, this loue is *without dissimulation*: it is *indeed and truth*, not in word or appearance onely. And besides, it is a most *affectionate*, and *brotherly loue*.

Lastly, there are sixe effects of true Christian loue: for it shewes it selfe,

First, by *honor*; and this *honouring of them that feare the Lord*, hath in it.

1. An estimation of them, as the onely *excellent* people in the world.

2. A free *acknowledgment*

1 Ioh. 3.

18. 19.

Ro n. 12. 9.

10.

Psal. 15. 4.

Psal. 16. 3.

ment of their iust praises
in all places for their grace
and obedience.

Rom. 16. 19
3 Ioh. 6.
1 Thes. 1. 8

3. A willing propo-
sing of them as *examples*
to imitate.

1 Thes. 1. 7

4. A holy endeavour to
couer their infirmities,
taking things *in the best*
part and sence; not recei-
uing disgracefull reports
of them; *suffering long,*
not vaunting themselves
in comparison of them;
not easily prouoked, not
enuying them; hoping all
things, enduring all things,
and yet not reioycing in
their iniquitie.

1 Pet. 4. 8.

1 Cor. 13.
4 5. 6. 7.

5. Apologie for them

against the reproches & scornes of the world.

Psal. 15. 3.
Phil. 2. 5.
3. Ioh. 8.
Rom. 12. 16

Secondly, by delight in their *fellowship*, and *societie in the Gospell*; in which respect they can be *equall to them of the lower sort*. Such as find no neede of, nor delight in the companie of Gods children, or are willing to sort with none but their betters or equals, may see great cause to be humbled, either for the want of this grace, or for the weaknesse of it.

Rom. 12.
6. 16.

Thirdly, by *sympathie* and fellow-feeling: for in some measure a child of God

God is like affectioned:
He can in some measure
weep with them that weep,
and reioyce with them that
reioyce: especially they re-
ioyce to heare or know
their soules prosperitie.

3.Ioh.3.

Fourthly, by *wel-doing*
and *mercie*: this loue is
bountifull, pitifull, tender,
hath *bowels* both of spiri-
tuall and outward *mer-*
cie; it gladly reioiceth the
Saints, it communicates to
their necessitie, willingly,
and with a ready mind.

Psal. 16.3.

Rom. 12.

10.13.

Philem. 7.

1.Pet. 3.8.

& 4.8.

1 Ioh. 3.17.

3 Ioh. 5.

Fifthly, by a desire to
walke inoffensiuely. He
that loueth his brother,
there is no occasion of stum-
bling

1 Ioh. 2.10.

bling or scandall in him.

Eph. 4. 15.

16.

1 Thes. 3.

12. 13.

1 Ioh. 5. 2.

Lastly, the true loue of Gods children, wil make a man grow vp faster in Iesus Christ, and in all grace and holinesse.

5. Faith.

IN as much as there are diuers kindes of faith; and experience shews in many that giue no signes of repentance, that they wil not be beaten from a confidēt perswasion that Christ died for them, euē for them in particular: it stands vs in hand to trie our perswasion by the true rules of Scripture; and

and if it will abide the triall of the touch-stone, we may lay it vp as hid treasure and a wonderful grace of God; and if otherwise, wee may repent of presumption, as a de-ceiueable sinne.

Faith may be tried,

1. By the cause.
2. By the properties.
3. By the concomitants.
4. By the effects.

For the first, true faith commeth by the hearing of the word preached. It is no natural endowmēt, nor gotten by naturall helps; but first is wrought by the holy Ghost in the
prea-

Rom. 10. 14

preaching of the Gospel,
as is plain by the Apottle:

How shall they beleue in him, of whom they haue not heard; and how shall they heare without a preacher?

Secondly, there are sixe properties of faith.

Phil. 3. 9.
1 Pet. 2. 6.

First, it accounts all things most base, in comparison of the knowledge of Christ, and the loue of God in him. Christ is more precious then al the world besides.

1 Thes. 1.
10.

Secondly, it will receiue the testimonie of Gods faithfull Ministers out of the word, against all the world.

Third-

Thirdly, it is such a persuasion as cannot abide hypocrisie, but purgeth the heart of it, as of a most hateful sinne, and is therefore called *unfained*.

2. Tim. 1. 5.

Fourthly, it wil *endure triall*: cast it into the fire of tribulation, and manifold afflictions and disgraces, and temptations, yet it will not perish, nor be ashamed: it is a plate for the breast, and a helmet for the head. 1. Thes. 5. 8. Ephes. 6. Whereas the best faith that is not the faith of Gods elect, will proue but drosse if it bee cast into the *fornace of temp-*

1 Pet 1. 7.

2 Tim. 1.

12.

Luk. 8. 23.

temptation, further then it is supported by carnall ends and helpes.

Act. 24. 14.

Fiftly, it will *beleue all things* that it apprehendeth to bee required, threatned, or promised in the word. To beleue some things, may be in other kinds of faith; especially such things as stand with reason, affection, cōmon opinion, &c.

Esa. 28. 16.

Sixtly, in affliction it laieth hold on Gods promise or prouidence, so as it will rest with quietnes; trust and patience, and *not make hast* to the vse of euill and vnwarranted meanes.

meanes. *He that beleeueth, maketh not hast.*

Thirdly, it may be tried by the concomitants of it: for,

1. *It is sealed by the holy Spirit of promise.* For in euery beleeuer, the promised Spirit doth print in his hart the sauing graces of Christ; from the sight of which, as from so many markes, compared with Gods promises in his word, ariseth by the effectuall working of the Spirit, this assurance or perswasion of faith. For though grace and faith be giuen together, and grow

Eph 1.13.
14.

grow vp together, yet the assurance of faith discouers not it selfe till it discerneth those companions of it, with which it is daily encouraged, & confirmed and settled. That faith that can be without sanctification of the Spirit, is not the faith of Gods elect.

2 Thes. 2.
13.

1 Tim. 1.
19. 5.
1 Tim. 3. 9.
Heb. 10. 22.

2. It is ioyned with a *good & pure conscience*. He that is truly perswaded of Gods loue in Christ, maketh conscience of all his wayes, to seeke or do the good God requires, and auoid the euils God forbids.

3. It

3. It is ioyned with a spirit of discerning, or wisdom in matters of saluation: the mind being enlightend, to obserue in some comfortable measure, the meaning of the holy Ghost, in all things needfull to saluation, in vse of the word, through the power of Gods ordinance; so as the very simple may and do attaine to a holy kind of insight, and sharpnesse of iudgement.

Fourthly, the true beleuer hath a witnesse in himselfe, even the witness of the Spirit of adoption,

1 Tim. 3.
1.

Psal. 119.
130.
Pro. 1. 4. 8.
& 5. 9.

1 Ioh. 5. 10.

Rom. 8. 15.
16.

•D

tion,

tion, infallibly certifying him of Gods love and his adoption.

Fifthly, faith may be discerned by certaine effects of it: for,

1 Pet. 1. 8.

1. It breedeth *joy unspeakable and glorious*: and that either through the sense of Gods favor and presence, or in the hope of glory to come.

Rom. 5. 2.

Rom. 10.

2. It puts on & applies a *right conscience, that is not by the workes of the law*, but in Christ onely.

1 Cor. 4. 13

14

3. It will make a man *speake in the confession, profession & defence of the truth of God. I have beleevd,*

beleewed, therefore I spake.

4. It workes the longing desires of Gods presence of glorie.

2 Cor. 5. 7.
Gal. 5. 5.

5. It workes an effectuall loue of God and Gods children; and sheweth it selfe by the fruites of loue.

Gal. 5. 6.

6. It will maintaine a Christian in some measure of sufficiencie, and contentmēt in al estates.

Heb. 2. 5.
Rom. 1. 17.

The iust lines by faith; not by friends, mony, earthly hopes or helps. &c. for it will make a man to lay hold vpon Gods promise; and workes an inward trust in Gods neuer

Gal. 2. 20.

failing providence, so as he will leaue the successe of all his labors or means to God.

Rom. 3.17.
Gal. 3.22.

7. *It excludes boasting* of our owne labours, praises, gifts, and workes; and in the same measure workes humilitie, that it worketh any other grace.

1 Ioh. 5. 4. 5

8. *It overcommeth the world;* so as profits, credite, pleasures, carnall friends or hopes do not sway and rule the beleeuer, but he willingly and patiently rests in the treasures and pleasures of a better world, yeelding himselfe ouer to be guided

ded by Christ and his truth, to the death. Psal. 48. 14.

9. *It purifieth the heart* from ignorance, wicked imaginations, carnall desires, sinfull perturbations, and al sorts of secret and inward sinnes. And this it doth by causing a man dayly to seeke pardon for them in Christ, and by casting them out by confession and sorrow: in the same measure desiring inward puritie, that it reioyceth in Gods loue. Act. 15. 9.

10. There is a spring of grace in the heart of euery beleeuer, whence
D 3 flowes

Ioh. 7. 38.

flowes dayly the exercise of sundry sauing graces, which can neuer bee vterly dried vp in the hart of a Christian; and that is it our Sauour Christ meaneth when he saith, *Out of his bellie shall flow riners of liuing water.*

6. The Spirit of Adoption.

THe Spirit of Adoption in the hearts of Gods children, may bee discerned.

Mat. 3. 11.
Eph. 5. 19.

First, by *the fire* of zeale and holy affections, with which it filleth the hearts of Gods children; *espe*

especially in the vse of Gods ordinances, to the information and reformation of their liues.

Secondly, by the *much assurance*, which especially at sometimes worketh in the heart.

Thirdly, by a dayly holy strife, to preserve grace giuen vs, and to preuent falling away.

Fourthly, by secret suggestion or direction, by which Gods seruants are reclaimed when they go out of the way, either on the right hand or on the left.

Fifthly, by the assise it

D 4 keepes

1 Theſ. 1. 5

1 Tim. 1. 14

Eſa. 30. 21.

Esa. 4.

keepe in the heart of a Christian, as a *spirit of iudgement*, by which he is made to watch, arrest, accuse, condemne, and restraine himselfe from euery euill way, according to the rules of the word, and before Gods holy presence.

2 Cor. 3. 17
Rom. 8. 10.

Sixthly, by libertie from the power of reigning and presumptuous finnes. *Where the Spirit of God is, there is libertie.*

Esa. 44. 3. 4.

Seuenthly, by the growth and flourishing of true grace.

Rom. 14. 17

Eighthly, by *unspeakable ioyes* felt in the presence

sence of God, in the due
vse of his ordinances; by
which a Christian is in-
flamed to the loue of
God and all holy duties,
and abated to the dust
in the sence of his owne
vilenesse: called therefore
the *ioyes of the holy Ghost*.
For, as for carnall ioyes
or illusions, either they
are not felt in the vse of
Gods ordinances, or else
they breede pride, and
conceited securitie.

Ezec. 39. vlt

Ninthly, by requests
and *supplications*, affecti-
onately and with confi-
dence powred out vnto
God as a *Father*.

Rom. 8. 15.
Zac. 12. 10.
Eph. 3. 12.

7. Vprightnesse of heart.

IF thou wouldest make triall of the truth and vprightnesse of thy heart thou must seriously examine thy selfe,

Pfal. 32.2.

Ioh. 1.4.

Pro. 20.6.7

First, whether thy *spirit be without guile*: more desirous to be good, then to be thought to be so; and seeking more *the power of godlinesse*, then *the shewes of it*.

Secondly, whether thou loue al good things as well as one, and hate all finnes as well as one.

Matth. 5.

Thirdly, whether that thou canst *loue and forgive*

giue thine enemies, that hate, and disgrace, and wrong thee, as well as thy friends, that either wrong thee not, or but by infirmitie.

Fourthly, whether thou canst be content to receiue euill at Gods hands as well as good, without murmuring or letting go thy integritie; being carefull to approue thy selfe to God, without respect of reward, yea though trouble did befall thee.

Fiftly, whether thou dislike sinne in al, euen in those that are most neare and deare vnto thee.

Sixt.

Iob. 1. 2. &
2. 3. 10.

1 Kin. 15.
12. 13. 14.

1 Kin. 15. 5
& 9. 4.

Sixtly, whether thou finde in thy heart a resolution to turne from nothing that God commandeth thee all the dayes of thy life.

3. 5. 1. 10
Psal. 19. 13.

Seuenthly, whether thou be innocent from the great transgression.

Eightly, whether thou finde an inward combate and strife against secret sins as well as open sins, bewailing the transgressions against the inward worship of God, as well as against the outward.

Heb. 2. 4.
Pro. 21. 29.

Ninthly, whether thy heart be humble, patient teachable and tractable
in

in some holymeasure, increasing herein by the vse of Gods ordinance. An vpright heart is a willing heart.

1 Chr. 28.9

10. Whether thy desire be to *walke as in Gods presence.*

Gen. 17.1.

11. Whether thou find a desire to be rid of sin, and to humble thy selfe for it, in prosperitie as well as aduersitie, and in the beginning of afflictions as well as in the extremities of them.

Iob. 8.5.6.

12 Whether in wrongs and disgraces, when thou art innocent, thou canst (in the sence of

Psal. 7.10.
11.7.

of thine owne vnworthi-
nes of Gods loue) make
God thy defence, relying
in his fauour and accep-
tance.

Psal. 33. 1.
119. 7. 140.
13.

13. Whether thou
doest endeavour to glori-
fie God, as well by giuing
thanks for blessings and
graces, as by praying for
supply of wants, or par-
don of sinnes.

14. Whether thy heart
bee stedfast and settled,
without lying, flattering
or dissembling; so see-
king and praying for par-
don, and deliuerance in
aduersitie, that thou
wouldest practise it after
release.

release. This was a signe the Israelites were *not upright*, in that they would *crie to God in their distresse*, but not care for their vows and promises, so soone as they were deliuered.

Psal. 78. 36.
37.

15. Whether *the word of God do thee good aboue all things.*

Mich. 2. 7.

16. Whether *thy praise be of God, and not of men.*

Rom 2. 29.

17. Whether thou doest serue God *with thy whole heart*: and not ha-
uing *a heart and a heart*,
either *waucring or deni-*
ded. For vnlesse the whole
resolution of thy soule,
with

2 Chron. 6.
14.
Psal. 119. 34

with the vtmost of thy desires, bee to walke in Gods wayes, thy heart is not vpright.

2 Chro. 1. 9
8. 9.

18. Whether there bee in thee *a faithfull heart*, to deale faithfully in the charge and calling, in which thou art, and to discharge it in the conscionable feare of God.

Psal. 32. 5.
11.

19. Whether there bee any sinne thou couldest not willingly iudge thy selfe for, without hiding it, so soone as thou knowest it to be a sinne. This is the ioy of a Christian, in the sence of his owne wants and weaknesse.
that

that though he haue many sinnes, yet there is no sinne but hee willingly acknowledgeth it vnto God.

20. Whether thou be good at home, as well as abroad.

Psal. 101. 2.
Psal. 119. 1
Deut. 18.
12. 13.

21. Whether thou canst bee contented to make the Law of God thy onely direction in all things.

22. Whether thou canst be as careful to perseuere in grace, as once to be good.

Pro. 23.

23. Whether thou keepe thy selfe from thine owne iniquitie.

2 Sam. 22.
24.

24. Whether thou doest conscionably endeavor to forsake thy particular, formerly-beloned and speciall finnes,

Pro. 11. 20.
& 19. 1.

25. Whether thou be free from the reigne of frowardnesse in thy way, or perversnesse of the lips.

8. *Holy desires.*

OUr Desires may be tried five wayes. First, by the objects of them. Secondly, by the qualities of them. Thirdly, by the concomitants or companions of them. Fourth.

Fourthly, by the effects
or consequents of them.
Fiftly, by the causes or
antecedents of them.

For the first, those de-
sires are meant in the
promises, that are carried
after things above na-
ture, as the fauour of
God, the pardon of sins,
the righteousnesse of
Christ, the presence of
God and the Saints in
the new Ierusalem, the
comming of Christ to
iudgement, victorie ouer
the dearest finnes, the
remouing of spirituall
iudgements, the damna-
tion of their owne soules
that

Psal. 73. 25.

*Mat. 5.
Heb. 11. 10
16.*

*Reu. 22. 17.
20.*

Rom. 7.

*Esa. 63. 17.
Rom. 9. 3.*

that Israel might be saved, and such like.

There are three principall qualities in the holy desires of Gods elect : for,

Luk. 12. 49

First, they are *ferie*, that is, such as caule the heart of man to burne *within him*, with some measure of zeale for Gods glory, indignation at sinne, and feruent affection in Gods seruice, whereas the desires of the wicked, at least are either dull and clod, or transported by wrong ends, to the fauoring of sinne.

Secondly, they are
con-

constant; both because they are renewed dayly, as the metaphors of *hunger and thirst* doe import; as also because they are alike carried to the eternal fruition of the things desired, as to the present enioying of them. Gods seruants desire the fauor of God, the abolishing of sinnes, the possession of grace, not to serue a turne for the present, but to be enioyed as their portion for euer. For looke how the man vnregenerate desireth to commit sinne, so doth the regenerate desire to for-

forſake it: but the former in ſome ſins doth commit them with a deſire euer to ſinne, and a ſecret diſcontentment to think that at any time he ſhould not be able to ſinne. Euen ſuch a contrary deſire is there in Gods elect truly called, they ſo deſire not to ſinne, as it is their grieve to thinke that at any time they ſhould againe ſin; yea affliction doth not quench them, but many times inflame them.

Eſa. 26.9.

Thirdly, they are *not idle*; which may appeare three waies. Firſt, be-
cauſe

cause they are caried after the meanes of good, as well as good things themselves; and that in a greater measure too. Secondly, because they are attended with a resolution to do any thing that their desire may bee accomplished. They aske *What should they doe to be saved?* as taking it for granted, that they must be industrious in Gods worke. There is no labor but they would endeuor to doe it, so the Lord would be mercifull vnto them to grant them their desires: yea when they haue

Psal. 27. 4.
1 Pet. 2. 1.
Psal. 63. 1. 2.

Act. 1. 37.

Reuc. 2 1. 6.

haue done al, they stil are humbled because they can do no more, nor no better. Thirdly, they cannot rest till in some happy measure *they overcome* the most masterly corruption either of nature or life.

Thirdly, holy desires are accompanied:

Mat. 13, 45
46.

First, with a supernaturall valuation of the worth of spiritual things; accounting them *pearles* of the best price, not too deare bought if they *buy* them with the sale of all they haue; and contrariwise, accounting themselves

selues exceeding poore
and distressed, if they
want them or the means
of them, esteeming Gods
louing kindnesse better
then life.

Psal. 42.

Psal. 63. 1. 3

Seccondly, with a vo-
luntarie forsaking of the
vnnessestarie pleasures &
profites of the world;
thankfully receiuing the
promises of a better life,
and easily confessing that
they are strangers and pil-
grimes on the earth.

Heb. 11. 13.

Thirdly, with a con-
stant and secret medita-
tion of heavenly things
desired. What one desi-
reth feruently, he thinkes

Isa. 26. 9.

Psal. 63. 1. 6.

E

ON

on almost continually.

Fourthly, holy desires shew themselves by diuers effects or consequents of them, especially if they be satisfied :

Pro. 11. 23.
Rom. 7. 25.

First, they chase out *euill desires*, and raise vp a dayly combate against the most secret corruptions of nature.

Lam. 2. 19.

Secondly, they excite a frequencie and feruencie in prayer to God in secret.

Esa. 35. 78.

Thirdly, they worke a resolution to walke *in the way that is called holy* : yea so gracious is the Lord, that the most simple (if their

their desires bee most true) attaine to some happie measure of reformation.

Fourthly, if the Lord grant their desires, there followes,

First, a heavenly kind of satisfaction and contentation, with singular delight in the soule.

Psal. 63. 5.
Ier. 31. 25.
26.

Secondly, the vowes and wishes of infinite and eternal thankfulnes.

Psal. 63. 4.

Thirdly, a growth and springing up as among the grasse, or as willowes by the water courses.

Esa. 44. 3.
1 Pet. 2. 2.

Lastly, they arise from a broken and humbled
E 2 Spirit:

Mat. 5. 4. 5.
6.

spirit: and the more they are inflamed, the more humble they continue to be.

9. *The Spirit of Prayer.*

HEe that calleth on the name of the Lord aright, discovereth the Spirit of grace and prayer in his heart, by these things.

1 Ioh. 5. 14.

1. He askes according to Gods will.

Mar. 11. 14.
Jam. 1. 6. 7.
Psal. 6. 9.

2. He prayes with perswasion that God will heare: *he beleeueth he shall haue it:* he prayes in faith and

and assurance of heart before God.

1 Ioh. 3. 19
22.

3. He prays in the name of Christ, in the sense of his owne vilenesse by reason of his wants and sinne.

Ioh. 14. 13.
Psal. 86. 1. 2
& 143. 4.

4. He will pray at all times.

Iob. 27. 12.
Psal. 116. 2.

5. He is effectually fervent: he hath the affections of prayer.

Iam. 5. 16.
Psal. 6. 8.

6. Prayer makes him exceeding wearie of the world; and willing to forgoe societie with the workers of iniquitie.

Psal. 6. 8. 9.
& 39. 12.

7. When he knowes not how to pray as hee ought, the Spirit prepares his
E 3 heart,

Rom. 8. 26.
27.

heart, excites holy desires, supplies with words and power of affection, or else worketh inward *unexpressable groans.*

8. Hee findes a holy rest and quietnesse in his conscience & heart, with
Psal. 3 4. 5. 6. spirituell boldnesse, and
Psal. 116. 1. 7. confidence of trust in God
if the Lord heare vs graciously.

9. Hee findes answers from God, by the witnessse of the Spirit of Adoption: in which the Lord
Psal. 91. 15. 17.
Ier. 33. 3. deales sometimes wonderfully with his people.
Psal. 31. 19. 58. 9.

10. He loues God exceedingly for hearing his prayer.
Psal. 116. 1.

prayer; & desires to keepe himselfe in the loue of God. Iude 20.

11. His prayers proceede from a heart that loues no sinne: but willingly departeth from iniquitie, and desireth to keepe his commaundements; and to doe that which is pleasing in Gods sight. 2 Tim. 2. 19. 22. Iob. 8. 5. 6. 1 Ioh. 3. 22.

12. He loues prayer in others. 2 Tim. 2. 22.

13. He is oftentimes dissolued into much sorrow for his finnes, while he stands before the face of God. Zac. 12. 10. Psal. 55. 10.

14. He feeleth the confidence

Gal. 4. 7.

Rom. 8. 15.

fidence of assurance that
God is his Father.

Psal. 82. 1. &

88. 13. 14.

15. & 143. 7.

Ioh. 16. 23.

24.

15. If the Lord be si-
lent, and answer not, but
hides his face; his spirit
faileth, and hee is as one
that goeth downe to the
pit: it troubleth him as a
sore crosse; and contrari-
wise.

Psal. 96. 10.

13. & 142.

5.

16. Prayer is his chiefe
refuge, and he will pray,
though prayer be in ne-
uer so much disgrace;
and powre out his com-
plaint, and shew all his
trouble.

Psal. 86. 4. 3

17. Hee strives a-
gainst deadnesse of spi-
rit and distractions, as

a heauie burthen.

10. *The obedience of
Christ.*

OVr obedience will be approoued and accepted in Christ, if it be an obedience that wil beare triall in the rules following.

First, if it arise out of loue to God and goodnesse. The obedience of Gods elect *is from the heart*, not constrained, but voluntarie: their hearts being enflamed with the sence of Gods goodnesse, and humbled

Deut. 30.
20.
Iosh. 22.5.

E 5

when

Math. 4. 19. when they haue done
their belt, that they can-
not bring more glorie to
Rom. 6. 17. God. It is a readie obedi-
ence, without repining,
excuse or delay.

Exod. 15. 26. 2. If it be *in all things*
1 Kin. 9. 4. *with respect to all Gods*
Ier. 11. 4. *commandements.* A wic-
1 Ioh. 15. 14 ked man may obey in
many things; but there
is some one commande-
ment he would bee dis-
A. 13. 22. pensed withall, as *He*
Deut. 30. 2. *rod.*

Ier. 35.
Heb. 12. 8.
Gen. 22. 12.
Pro. 7. 2. 3. He can be content
to obey against profite,
pleasure, credite, libertie,
ease, or the liking of the
world, or carnall friends,
pre-

preferring Gods com- Act. 5. 29.
mandements *aboue all* Mat. 16. 25
things, yea life it selfe.

4. If it follow the con-
scionable practise of the
duties of mortification
of sinnes past or present.
The reformation & pro-
fession of such people as
did neuer in secret hum-
ble their soules for sinne,
may be much suspected:
for our hearts must bee
purified to obey the truth.

1 Pet. 1. 22.

5. If it be *in absence*
as well as presense; in all
companies as well as a-
ny; before meane Chri-
stians as before the best;
at home as wel as abroad

Phil. 2. 12.

6. If

Gal. 5. 7.
2 Kin. 18. 6.
Psal. 106. 3.

6. If it be *alwayes*, as well as for a fit.

Heb. 13.
2 Thes. 3.

7. If we beleeue and obey Gods ministers, as the ouerscers of our souls and liues, directing vs out of the word, as well as if we were commanded immediately from God.

Rom. 10. 16
Rom. 16. 26
2 Thes. 1. 8.

8. If wee obey in the commandemēts of faith as well as life; submitting our selues to God, as well by beleeuing as by doing; yeelding our seruice as well to the *Gospel* as to the *Law*.

9. If we obey in the *least commandments*, as well

well as in the greatest; making conscience of the smallest things required or forbidden in the word.

Mat. 5. 19.
Gal. 5. 7.

10. It is an obedience that followes the *sanctification of the Spirit*. Holy duties without, they flow from holy graces within: neither can the life be holy before God, if the heart be not made holy by the grace of Iesus Christ.

1 Pet. 1. 2.

11. It is ioyned with the *reigne of no sinne*. A Christian that truly obeyes God, may have many sinnes, but there is
no

Rom. 6.

Esa. 1. 19.

Psal. 119. 2.

Deut. 6. 25.

Ioh. 3. 22.

no sin to which he yeelds himselfe wholly ouer, by secret vowes and resolution, as a seruant to obey it he may faile in his obedience, so as he cannot doe what God requires, as he requires; but yet he *consents to obey*: and his will is to hire himselfe to do Gods worke as wel as he can. And to this end he hearkeneth to his voice, and *seekes God with his whole heart*, that hee may *keepe his testimonies*, hee *consenteth to obey*, and *obserues to doe*: Hee comes to the light, that his deeds may be made manifest.

Lastly.

Lastly, our obedience
is right and acceptable,
if God heare our prayers;
for God heareth not sinners.

Ioh. 9. 31.
Psal. 6. 6. 18.

And David saith, If there
were wickednesse in his
heart, God would not heare
his prayers.

II. Sauing knowledge.

SAuing knowledge
may be tried:

1. By the objects.
2. By the causes.
3. By the concomi-
tants.

4. By the properties.

5. By the effects.

For the first, by this
know-

knowledge, the elect are enlightened by the *Spirit of reuelation*.

Ier. 9. 24.

1. To conceiue aright of the nature of God, in some measure propounding before the eye of their minds the Lord, as hee is reuealed in the word, at least by way of negation casting out all likenesses of any created nature.

Ier. 4. 12.

2. To vnderstand the true maner of Gods worship.

Ier. 3. 12.

3. To know *th-ir owne iniquities* and vilenesse, in respect of corruption of nature and life.

4. To

4. To know Christ as their Sauour. Phil. 3. 9. 10.
2 Chro. 2. 2.

5. To know God in Christ. Ioh. 17. 3. 8.
19.

6. To know the forgiveness of their owne sinnes. Ier. 31. 34.

7. To know the voice of Christ, discerning it in some measure from the voice of a stranger. Ioh. 10. 4.

8. To know their own conuersion, and all needfull holy things. 1 Ioh. 3. 14.
Pro 9. 10

9. To know the things giuen them of God; and especially the inhabitation of the Spirit of Christ. 2 Cor. 13. 5
1 Chr. 2. 12

10. To know their owne saluation. Ioh. 24. 17.
20.
Luk. 1. 77.

Se-

Secondly, this knowledge may bee discerned from other knowledge, by the causes: for,

1. *Flesh and bloud hath not reuealed it; it is wisdom in a mysterie; it is giuen of God in Christ, by the annointing of the Spirit.*

Mat 16. 17.

1 Cor. 1. 30

1 Cor. 2. 7.

1 Ioh. 2. 27.

& 5. 20.

Hos. 6. 1. 2. 3

2. *Affliction of conscience breeds the sence and experience of it in many, who neuer came to sound knowledge, till they haue beene wounded by the feeling of Gods wrath, or their owne sins, or the venomd temptations of Satan.*

3. *It is quickned and nursed*

nursed by the sweete refreshings and contentments felt in Gods house

Psal. 36. 8. 9.
10.

4. It is founded vpon the true *fear* of God; the very first *beginning* of it, is excited by the *fear* of God; and it groweth as holinesse, grace, and good workes grow in vs.

Pro. 1. 7.
Ios. 23. 28.

Col. 1. 9.
Ioh. 7. 17.
2 Pet. 3. 18.

Thirdly, it hath fixe companions of it among the rest that in special attend it:

1. *The loue of the Law.*

Psal. 119.
97. 68.

2. A holy estimation of it aboue all possessions, shewed, in that a Christian aboue all getting,

Phil. 3. 8.
Pro. 3. 3. 4. 7
& 7. 4. & 8.
9. 10.

ting, labours to get this understanding; and reioy-
ceth in it as the fairest or-
nament.

Pro. 8. 9 17.

Esa. 28. 9.

Rom. 8. 5.

2 Cor. 2. 14

3. Teachablenesse.

A sauer of spirituall things.

Phil. 1. 9.

5. *Sence*, that is, in-
ward feelings of the pow-
er of the word and ordi-
nances of God.

Rhil. 1. 9. 10

6. The loue of Gods
children, which aboun-
deth as this knowledge
growes.

Fourthly, it hath sixe
properties:

Ier. 31. 34.

1. It is *affectionate*, it is
not *written* in the head
but *in the heart & bowels*.

2. It

2. It tends to action and practise.

3. It is constant and indelible; it hath deepe impressions, and much assurance, so as it is not easily unsetled with the pusses of contrary doctrine, nor can it be extinguished by trials or afflictions; therefore it is said to be written upon their hearts.

4. It is sincere: for first it inclineth to receive all truth as well as any truth: secondly, it will receive the truth, though it be against reason, common opinion, profite, or the like.

5. It

Deut. 4. 6.
Psal. 111. 10
Esa. 33. 6.
Ioh. 8. 55.
1 Ioh. 2. 3.
& 3. 24.
Phil. 1. 9. 10
Ier. 31. 34.

Pro 4. 5. 6.
Eph. 4. 13.

Ioh. 16. 13.
1 Cor. 3. 18

1 Cor. 2. 7.

5. It brookes not the *impotent rudiments and beggerly inuentions* of men, in the things of the kingdom of Iesus Christ.

Pro, 14. 8

Col. 3. 16.

6. It leades a man principally *to vnderstand his owne way*: and by it a man *teacheth and admonisheth himselfe.*

Lastly, it beareth fruit *better then gold*, Pro. 8. 19. And by the fruites or effects, it may be knowne:

1. It casteth out *conceitednesse, diffidence, insensiblenesse of Gods mercies and iudgements, and ynthankfulnesse.* He that hath true knowledge will

will not leane to his owne naturall wisedome; he wil trust in the Lord, and acknowledge him in all his wayes.

Pro. 3. 5. 6

2. It makes a man humble and lowly: in the same measure that one abounds in true knowledge, in the same measure hee is made more lowly and meeke, and carefull in all his wayes. No scorner can finde this wisedome.

Pro. 8. 13.
'4

3. It mortifieth boisterous and unruly, hateful and hurtfull, affections: it wil make a lion become a lambe; and a Beare or a wolfe,

Isa. 11. 9.

wolfe, or a cockatrice, to be willingly guided, even by a little child, &c.

Rom. 8, 6.

4. It extinguisheth or greatly dulleth the sauer of earthly things, and makes a man heavenly minded.

Iam. 3. 17.
18.

5. This and such like other effects, are altogether set downe by the Apostle *James* in his third Chapter, and the seuen-teenth and eighteenth verses.

12. Love of God.

Our loue to God, may be knowne :

First,

First, by the sincere and incorrupt loue of the Lord *Iesus*, the Sonne of his loue. Eph. 6. 24.

Secondly, by the loue of his image al the Saints of God, *that are begotten by him.* 1 Ioh. 5. 1.

Thirdly, by the base estimation of the world, and the lusts thereof: for *If any man loue the world, the loue of the Father is not in him.* 1 Ioh. 2. 15.

Fourthly, by a deliberate inward inflamed estimation of God aboue all things; *accounting his louing kindnesse better then life; and the signes* Psal. 63. 2. 10, 11.

F

of

of his fauour, our greatest ioy.

Fiftly, by our delight in his prefence; which is then approved.

Pfal. 34. 5.
37. 4.

1. If we loue to fpeake often to God by prayer, and heare him fpeake often to vs in his other ordinances.

2 Tim. 4. 8.

2. If we loue and long for his appearing.

Cant. 3. 1.

3. If wee bewaile his abfence as a bitter crosse.

Pfal. 16. 8.

4. If wee fet the Lord daily before vs.

Pfal. 26. 8.

5. If we loue his houfe.

Ioh. 14. 21.

1 Ioh. 4. 17.

Sixtly, by our care to keepe his commandements, and to bee as he is in holineffe;

nesse; which may be further tried :

1. If we willingly receive his commandements: for this is the loue of God, that we keepe his commandements, and his commandements are not grievous.

1 Ioh. 5. 3.

2. If we serue him with all our hearts and all our soules.

Deut. 10. 12

3. If it be our care to walke in all his wayes, and not to offend in any thing.

Deut. 11. 22
Ios. 22. 5.

Seuenthly, by our sensiblenesse of his dishonour; if wee be more vexed for his dishonour, then our owne disgrace.

Psal. 63. 2. 3

4. 6. 8. 107.

22.

Iob 36. 24.

Deut. 6. 12.

Eightly, by remembering his benefites, and magnifying his mercies: for what we love we easily praise.

Exod. 15. 2.

1 Chr. 28. 9

1 Cor. 7. 13

Hob. 12. 28

Ninthly, by our care, not onely to *doe his will*, but to *please him*: being more encouraged with *his praise* and approbation, then the *praise of all men*.

Ioh. 22. 15.

10. 19.

10. By a willingnesse to *suffer any thing* for his sake.

Psal. 97. 10.

Psal. 139.

21. 22.

11. By a detestation, as of all sinne, because God hates it; so of sinners, because they hate God.

12. By

12. By our desire to
 stirre vp our affections
 after God; auoyding
 what might steale away
 our hearts from him, and
 delighting in all the
 wayes, by which our
 hearts might bee infla-
 med towards him, and to
 this end *taking heed to our
 selues.*

Iosh. 23. 11

13. By our running to
 him in all aduersitie, ma-
 king him our *defence, our*
rocke, our refuge in all
 trouble. To them wee
 first runne to make our
 monc, whom wee most
 loue.

Psal. 18. 1. 2

14. By our willing-

F 3

nes,

Luk. 7. 44.
45. 46. 47.

nesse, affectionately to do the meanest office vnto God, or Christ, or Christians for his sake. This was a signe that *Marie loved much*, because she was content to *wash with her teares, and wipe with her haire, the very feete of Christ.*

1 Cor. 8. 3.

15. By our humilitie in the sence of Gods loue to vs. For euer the more a Christian discovers Gods loue to him, the more his affection to God, makes him seeme base and vile in his owne eyes.

16. By our sorrow for
our

our sinnes, and willing-
nesse to forsake and cut
off from vs the most
gainfull & pleasing cor-
ruptions. This is meant
by *the circumcision of the* Deut. 30. 6.
heart, that wee might loue
God.

13. *The Sacraments.*

THe Sacraments are
sure seales and infal-
lible pledges of Gods
loue and our saluation,
to the *worthie receiuer*:
and hee receiuech wor-
thily.

First, that desireth to
search his heart, and *exa-* 1 Cor. 11.
mine

mine his life, before he receive.

Secondly, that *discerneth the Lords bodie*: that meditates oft, and is in knowledge infallibly perswaded of the inward & effectuall presence of the Lord to the worthy receiver.

Exod. 12.

Thirdly, that eateth with sowe herbes, that is, that comes with some measure of sence & feeling of the burthen of his sinnes, and desireth to make them his greatest sorrow.

Fourthly, that resol-
ueth and purposeth, and
in-

inwardly couenanteth in his soule to deuote himselfe to God and godlinesse; and to stiuie against euerie sinne that hee knowes may offend God.

1 Cor. 5. 8.

Fistly, that constantly desireth to beleue Gods mercie in Iesus Christ to his owne soule in particular; and comes with a perswasion in some measure of *the operation of God*, in the inward grace of the Sacrament.

Mat. 16. 16.

Col. 2. 12.

Sixtly, that feeles the *ioyes of Gods presence* and the working of Gods Spirit *inwardly sealing* in his

Eph. 1. 13.

1 Chr. 12. 22

heart the perswasion of his interest in Gods promises, bearing witnesse to his spirit, that God is graciously reconciled in Christ, and his sinnes are pardoned, &c.

1 Cor. 10.

Seuenthly, that loueth all the brethren, and desireth to be furthered in al holy communion with them, both in grace and glorie; being readie to witnesse before God and men, his resolutiō to honour and cleave to them aboue all other professions and sorts of men in the world.

Eightly, that desireth
to

to live in peace and godly vnitie, and willingly forgiueth all that haue trespassed against him.

Mat. 5. 6. 14

14. *The feare of God.*

THE true feare of God, may be discerned; first, by the effects, secondly, by the properties of it.

First, the true feare of God, worketh a care and endeuour to *serue God, and keepe his commandments*; and by the feare of God, men depart from euill. For it teacheth men to hate euill, as pride, arrogancie,

Deut. 6. 13.
& 8. 6.
Pro. 8. 13.
16. 6.
Rev. 15. 4.

Pro. 14. 2.

rogancie, the euill way,
and a froward mouth. The
wise man saith, *Hee that
walketh in vprightnesse
feareth the Lord;* and by
that signe hee may bee
knowne, euen by a con-
scionable care to walke
vprightly with God in
holy life.

Mat. 10. 28.

Secondly, it casts out
carnall feares. Hee is not
in much feare of men,
that *can kill the bodie*, that
is truly touched with the
feare of God *that can de-
stroy both bodie and soule:*

Esa. 8. 11, 13

*He feares not their feare,
nor the feares of the wic-
ked men, but in some*

mca

measure sanctifies God in his heart.

Thirdly, it maketh a man desirous and capable of saving knowledge.

For *this feare of God,* Pro. 1.7.
is the beginning of wisdom.

Secondly, there bee five properties of the true feare of God.

First, it is sincere : for he that truly feares God.

1. Feares Gods *offence* as well as *punishment*.

2. Hee will feare Gods *presence*, being careful to avoide such sinnes as no eye sees but Gods.

3. He will feare God, though

though he see no reward
in his hand.

Pfal. 119.

4. *He feares Gods word,*
and is more troubled &
humbled by the threat-
ning of it, then by the
threatning of any mor-
tall man; and will obey
the voice of Gods ser-
uants, whatsoeuer comes
of it.

Gen. 22. 32.

5. He will obey againſt
reason, affection, profite
or pleasure. For so saith
the Lord to *Abraham*:
Now I know thou fearest
God, seeing thou hast not
withheld thy sonne, thy one-
ly sonne.

Secondly, it is filiall,
no:

not seruile; which may
 appeare in five things:
 for first, it is ioyned with
 the loue of God; and
 so is not the feare of re-
 probates. Secondly, it
 is not compelled by feare
 or sence of iudgements,
 but excited by *the sence*
of Gods goodnesse and
 mercie. For so the con-
 uerts in *Hosea* are said to
feare God and his good-
nesse. Thirdly, it guides
 the heart of man to run
 to God, and not from
 God; to be healed of the
 wounds made by sinne,
 and to be protected, stri-
 uing euen before God, to
 re-

Deut. 10. 12
22.

Isa. 29. 23.

Hos. 3. 5.

Mat. 4. 2.

Pfal. 31. 19.
& 115. 11.
& 147. 11.

Pfal. 19. 79

Mal. 3. 16.

recouer and get strength
against the sinnes that
trouble them. Fourthly,
it makes a man trust in
God; and ere the more
it increaseth, the more it
worketh affiance & con-
fidence in Gods mercie.
Fifthly, it causeth a man
to loue & cleaue to such
as are Gods children,
though they be in dis-
grace with the world.

Thirdly, it is *speaking*
feare; it will speake to
God by prayer, and to
men by conference: it
cannot be silent, but will
speake in defence of
Gods glorie and truth,
and

and seekes to draw others from sinne.

Fourthly, it is a contenting feare: it findeth treasures in godlinesse, and is satisfied with his portion, and will abide satisfied; whereas the feares of the reprobates are either full of inward horreur of conscience, or perturbation in the heart.

Esa 33.6.

Pror 19.23.

Fifthly, it is constant: it is not for a fit, but alwayes; not in sicknesse or miserie, but in prosperitie or all abundance; and contrariwise, not in prosperitie onely, when
men

Eccl. 8.12.

Deut. 6.24

men may feare God without danger, but in trouble also.

15. Love of enemies.

OUr love to our enemies, is sincere :

Mat. 5. 44.

1. If wee can *pray* for them.

Pfal. 35. 13.
14.

2. If we can voluntarily mourne and *humble our soules* for them in their distresses.

3. If wee truly *desire their conversion*, and find that we could love them unfainedly if they had repented.

Math. 6. 14.
15.

4. If wee can *forgive* them

them their trespasses against vs.

5. If we be more grieved for their *sinnes* against God, then for their *wrongs* to vs.

6. If we can acknowledge freely their iust praises.

7. If we can patiently & meekely endure their *reuilings*; being willing to be at *peace* without *reuege*.

1 Pet. 3. 10.

Rom. 12. 14

8. If we can *forbeare*, when wee could bring shame or miserie on them.

1 Sam. 24.

18. 19.

9. If we can endeavour to *ouercome* their *euill* with

Rom 12. 21.

Pro. 25. 21.
12.

with goodnesse, and to relieue them in miserie, or to doe any other good, either for body or soule.

16. Desire of death.

THe desire of death, will bee our testimonie:

Luk 2. 29.
30.

1. If it arise out of the sence of Gods loue.

2. If it be conceiued in time of prosperitie.

Psal. 39. 1. 4
Iob 6. 9. 10
Ro m. 7. 24.
Heb. 9. 28.

3. Especially if it arise out of a wearinesse of our owne sins, and the sins of others.

Phil 1. 23
2 Cor 5. 8.

4. If it come from a longing after Gods eternall

nall presence.

5. If it be ioyned with a desire after the way how to be saued; and an endeavour after holy conuersation and godlinesse.

2 Pet. 3. 11.
12.
Psal. 90. 12.
2 Cor. 5. 9.

6. If it breed courage and patience vnder tribulation.

2 Cor. 4. 16
& 5. 2.
2 Tim. 4. 7.
Rom. 5. 3.
Psal. 3. 9. 12
Rom 8. 22.

7. If it make feruent prayer.

23. 16.
Heb. 11. 16.
13. 15.
Reu. 22. 20.

8. If it extinguish the eager desires after earthly things.

9 If we be glad at heart of his coming.

μόνη σοφῶν θεῶν τιμῇ.



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